Maṇḍanamiśra, BHĀVANĀVIVEKA (Text)

—Umveka 注と Nārāyana 注と共に—

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はしがき

Maṇḍanamiśra の bhāvanāviveka には下記の二種の刊本がある。

(1) The Bhāvanā Viveka. Benares 1922

(The Princess of Wales Saraswati Bhavana Texts. No. 6)

(2) Bhavanaviveka with Viṣamagranthibhedikā. Annamalainagar 1950

(Annamalai University Sanskrit Series No. 16)

この中，(1)には Umveka の注 (ṭīkā) が附せられており，従来はこれのみに頼らざるをえなかったが，この text には欠落部分がある。その後 Madras の写本 (the Government Oriental Manuscripts Library の写本と the Adyar Library の写本) によって(2)が出版せられた。(2)に示されている text は，編者 (V. A. R. Sastri と K. A. S. Sastri) のいう如く，より善本である。また，(2)に附せられている Nārāyaṇa の注 (Viṣamagranthibhedikā) は，詳細であり，Maṇḍanamiśra の難解な文章を理解するために，非常に助けとなる。

しかし，(1)と(2)とを対照してみると，時に text そのものに相異があり，また，Nārāyaṇa よりは Umveka によって text 本文の理解が助けられるところもある。そこで，以下に text 本文に併せて，Umveka と Nārāyaṇa との注を掲げることにする。

本文並びに両注釈の掲げ方はつぎの方針による。

A text 本文は，(2)に掲げられたものを底本とし，これに(1)に示されたところを校合する（附している数字は底本の頁数)。また，筆者の手元に，The Government Oriental Manuscripts Library 所蔵の，bhāvanāviveka の写本 (R. No. 3065 (a)) の写真があるので，これをも校合に用いる。

B Umveka の注は，(1)に示されたところを用い，頁数を附する。

C Nārāyaṇa の注は，主として(2)に示されたところにより，頁数を附する。併せて上記 The Government Oriental Manuscripts Library 所蔵の写本 (R. No. 3065 (b)) の写真をも参照する。但しこの写本と刊本とでは，しばしば表記上の差異が認められる。

例	写本	刊本
	syād iti	syāt iti
	—yaḥ svayṃ	—yas svayaṃ
	atas sāṃ—	ataḥ sāṃ—
	—yās saṃ—	—yāḥ saṃ—
	dhīr bu—	dhīḥ bu—
	hetor dh—	hetoḥ dh—
	—ād vi—	—āt vi—

しかし，繁をおそれて，これらの差異は注記しない。

また，刊本では，垂線によって，punctuation をよく示し，ために文意がより明瞭になるところがある。これらについては，適宜取捨した。

D text 本文は，小節に分けて示し，これに一連の番号を附する。これは，別の機会に発表する和訳との照合に便ならしめるためである。

また，二つの注は，それぞれ当該の小節の箇所に，先ず Umveka の注を，次いで Nārāyaṇa の注を，という順序で，列記する。

なお，Sanskrit 文の標記は，下記の原則による

イ 単語は原則として分書する。合成語の場合は，それを構成する単語と単語の間にハイフンを用いる。saṃdhi の関係で分書できない場合（合成語の中にあって，ハイフンを用いて分書すべき場合も含む）は，当該の母韻の上に山型を用いる。例：â, ê, aî 等。

ロ 両注釈の中に引用されている，text 本文の語句は，イタリック体で示す。

なお校合にあたっては，文意に影響を与えぬ，表記上の差異はこれを無視した。

例，ṃ と m, n と ṃ, s と ḥ 等。

使用する略号は次の如くである。

U.：上記（1）における Umveka の注を指す。

TV.：The Mīmāṃsāsūtras of Jaimini with the Bhāṣya by Śabaraswāmin and the Tantravārrrika by Kumārila Bhaṭṭa.
(Ānandāśrama Sanskrit Series 97)

N.：上記（2）における Nārāyaṇa の注を指す。

Ma.：上記 bhāvanāviveka の写本（R. No. 3065（a））の写真

Mb.：上記 Nārāyaṇa の注の写本（R. No. 3065（b））の写真

A.：上記（2）に掲
B.：上記（1）に掲
Aa.：Adyar manuscr
(A. において略
Ab.：Adyar manuscr
(A. において略
Mg.：the manuscript
(B. において略
Me.：the manuscript
(B. において略

1 saṃsarga-moh
bhāvâtmānaṃ

U.[1]

prāripsitasya pra
tad-bījaṃ ca darśay
vivicyamānā bhā
sādhya-sādhana-bhā
paṣṭatvam uktam /
dhātv-artha-saṃsṛṣṭ
kaṃ, dhātv-artha-sā
saṃyoga-vibhāgâtm
bhavadbhyas tad-vi
bhāvanā-viveka-pra
"yāgena bhāvayet s
yāgâdi-vyatirikta-bh

(1) Umveka
yasya sphuranti
tasmai jagat-tra
(2) bhāvanāv

に文意がより明瞭にな

。これは，別の機会に

の注を，次いで Nārā-

-る単語と単語の間にハ

にあって，ハイフンを

。例：â, ê, aî 等。

ク体で示す。

れを無視した。

swāmin and the Tant-

A.：上記（2）に掲げた，Annamalainagar 出版本を指す。

B.：上記（1）に掲げた，Benares 出版本を指す。

Aa.：Adyar manuscript of the Bhāvanāviveka.

（A. において略号 ka として示されているところに依る）。

Ab.：Adyar manuscript of Viṣamagranthibhedikā.

（A. において略号 ca として示されているところに依る）。

Mg.：the manuscript in possession of Ganga Natha Jha.

（B. において略号 ka として示されているところに依る）。

Me.：the manuscript belonging to the Library of the India Office (London).

（B. において略号 kha として示されているところに依る）。

bhāvanāvivekaḥ

1 saṃsarga-mohita-dhiyo viviktaṃ dhātu-gocarāt /
bhāvâtmānaṃ na paśyanti ye tebhyas sa vivicyate // 1 //

U.[1]

prāripsitasya prakaraṇasya viṣaya-sambandha-prayojanāny asya ca vicārasya hetuṃ tad-bījaṃ ca darśayati—*saṃsargêti* /

vivicyamānā bhāvanā viṣayaḥ / tad-vivekaś ca prayojanam / grantha-vivekayoś ca sādhya-sādhana-bhāva-lakṣaṇaḥ saṃbandhaḥ / *mohita-dhiya* ity antena viṣayasya aspaṣṭatvam uktam / *saṃsarga*-grahaṇena ca tad-bījam upanyastam / pacatîtyādi-śabdebhyo dhātv-artha-saṃsṛṣṭaîva bhāvanā pratīyate na tad-viviktā / ato lākṣā-raktam iva sphaṭikaṃ, dhātv-artha-sādhyaṃ manyamānebhyo bhrāntebhyaḥ svābhāvika-sādhyatva-varjitaṃ saṃyoga-vibhāgâtmaka-pākâdi-dhātv-arthebhyo bhāvâsaṃsparśa-kṛtaṃ sādhyatvam anubhavadbhyas tad-vivekaḥ pratipādyata iti ślokârthaḥ / kartvyaṃ ca pākâdi-dhātv-arthebhyo bhāvanā-viveka-pratipādanam / tad-abhāve "yajeta svarga-kāmaḥ" ity asya vākyasya "yāgena bhāvayet svargam" ity etasminn arthe prāmāṇyaṃ na syāt / vakṣyati ca "tad-itthaṃ yāgâdi-vyatirikta-bhāvanâbhāvād yāgena bhāvayet svargam ity arthaḥ parikalpitaḥ[2]" iti /

（1） Umveka は，その注の冒頭に，次の帰敬偈を附る。
yasya sphuranti yugapat sakalāḥ padârthā yaś câika eva jagad ārabhate samagram /
tasmai jagat-traya-natāya maheśvarāya kṛtvā namaḥ kriyata eṣa mayā prabandhaḥ /

（2） bhāvanāviveka 本文（後出，（1）でいえば，p. 37 *ll.* 5-7）の引用.

nanu "kiṃ karoti?" "pacati" iti spaṣṭa-bhāvanā-vacana-karoti-sāmānādhi(2)karaṇyena dhātv-arthād viviktā karoti-vācyā prayojaka-kriyâtmikā bhūti-kartṛ-karmikā bhāvanā pratīyata eva /

tathôktam,

siddha-kartṛ-kriyā-vāciny ākhyāta-pratyaye sati /
sāmānādhikaraṇyena karoty-artho'vagamyate[1] // iti /
nityaṃ na bhavanaṃ yasya yasya vā nitya-bhūtatā /
na tasya kriyamāṇatvaṃ khapuṣpâkāśayor iva[2] //
tena bhūtiṣu kartṛtvaṃ pratipannasya vastunaḥ //
prayojaka-kriyām āhur bhāvanāṃ bhāvanā-vidaḥ[3] // iti //

N.[4]

(2) sarvo hi[5] sāṃśayikaḥ[6] saprayojanaś cârtho vicāra-gocaro bhavati nânyaḥ / atrâsya prāripsitasya prakaraṇasya tathā-vidho viṣayo vaktavya iti prathamaṃ tat-pratipādanāyâha—*saṃsarga-mohita-dhiyo viviktaṃ dhātu-gocarāt / bhāvâtmānaṃ na paśyanti ye tebhyaḥ sa vivicyate* iti[7] // ayam arthaḥ—asya prakaraṇasya bhāvanā-padâartho viṣayaḥ / tasya ca svarūpa-sadbhāve śabdârthatve ca vipratipadyante / na saṃyoga-vibhāgâder guṇa-viśeṣād bhedena kriyâtmā bhāvanā-padârtho vidyate / yady api vidyate tathâpi nâsāv ākhyāta-pratyayasyârthaḥ, kin tu dhātor evêti /

kiṃ punar asyā vipratipatteḥ[8] kāraṇam? vivekânavadhāraṇam eva /

nanu svato vivikte vastuni kuto vivekânavadhāraṇam? saṃsargāt / padârthântara-saṃ-

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(1) TV. p. 376. *ll.* 25-26. (2) TV. p. 377. *ll.* 15-16 (3) TV. p. 378. *ll.* 16-17

(4) Nārāyaṇa は，その注の冒頭に，次の如き帰敬偈（5偈）を附する。

yat-pāda-sevâika-nibaṇdhanāni puṃsāṃ samastāni samīhitāni /
sendrâmarâbhyarcita-pāda-padmaṃ vighnêśvaraṃ taṃ praṇato 'smi mūrdhnā // 1 //
ujjahārâgamâmbho-dher yo dharmâmṛtam añjasā /
nyāyair nimathya (a) bhagavān sa prasīdatu jaiminiḥ // 2 //
svānta-dhvānta-nudaṃ devaṃ sarvajñaṁ puruṣôttamam /
praṇato 'smy akhilêśānaṃ sa diśyān no manoratham // 3 //
(2) śrīman-maṇḍana-mārtāṇḍa-san-nyāyôkti-gabhastayaḥ /
sphuranto hṛdaya-vyomni moha-dhvāntaṃ harantu naḥ // 4//
bhāvanāyā vivekasya tātparya-pratipattaye /
ṭīkêyaṃ kriyate 'smābhiḥ (b) viṣamagranthibhedikā (c) // 5//

(a) Mb. nirma— (b) Mb. —bhir (c) Mb. —grantha—

(5) Mb. sarvo 'pi (6) Mb. —kas (7) Mb. lacks iti (8) Mb. —patteḥ; N, —pateḥ

[1] sargāt / tathā hi svato viviktānam api padârthānāṃ padârthântara-saṃsargād vivekânavadhāranaṃ dṛsyate yathā dehâdi-saṃsargād ātmanaḥ, yathā vôdāttâdi-saṃsargād varṇānām, tathêhâpi dhātv-arthena guṇa-viśeṣeṇa saṃsargāt kriyā-rūpā bhāvanā pratyayâbhidheyā vivekena nâvadhāryate / ato vivekânavadhāraṇād vipratipattiḥ / vipratipatt i-darśanāc cânyeṣām api saṃśayo bhavati / tena tan-nirāsena bhāvanā-svarūpâvadhāraṇāya yuktaḥ prakaraṇârambhaḥ /

kiṃ punar anayā bhāvanayā[2] vivekena pratipāditayā prayojanam ? svargâdīnāṃ sādhyatva-siddhiḥ / (3) tathā hi — "yajeta svarga-kāmḥ" ity ādau[3] ākhyāta-pratyayena yadi prādhānyena pratipādyeta tadā tad-ākāṅkṣā-vaśāt puruṣa-viśeṣāṇām api satāṃ svargâdīnāṃ sādhyatvena saṃbandhas sidhyati / tataś ca yāgena bhāvayet svargam ity eṣo 'rthaḥ śabda-nirmitaḥ syāt ; anyathā svarga-kāmasya yāge niyoga-mātraṃ vākya-arthaḥ syāt iti / vakṣyati câitad upariṣṭād ācāryas svayam eva / vakṣyamāṇatvād eva cêha vivakṣitam api mukhato nôktatvāt / ataḥ sāṃśayikatvāt saprayojanatvāc ca bhāvanā-padârthasya, tad-vivekāyêdaṃ prakaraṇam ārabhyata iti ślokasya tātparyârthaḥ /

idānīm akṣarāni vivriyante / yo 'yaṃ dhātv-arthena bhāvanāyāḥ saṃsargaḥ saṃvalitatvaṃ tad-anuraktayā[4] pratīyamānatvam, tena saṃsargeṇa mohitā dhīḥ buddhiḥ yeṣāṃ te saṃsarga-mohita-dhiyaḥ / tata eva hetoḥ dhātu-gocarād dhātu-arthāt viviktaṃ bhāvātmānaṃ bhāvanā-svarūpaṃ ye na paśyanti tebhyaḥ sa vivicyate, teṣāṃ pratipatty-arthaṃ vivekena bhāvanā-svarūpaṃ pratipādyata ity arthaḥ // 1 //

2 (3) tathā[5] hy āhuḥ—

sāmānâdhikaraṇyāt tad-artha-bhedâbhidhânumā /
na tādarthyânumā nâha[6] vṛkṣatāṃ śiṃśapā-śrutiḥ // 2 //

U.

atha bhavataḥ kathaṃ vyāmohaḥ ity āśaṅkyâha *tathā hy āhur* iti / kiṃ karoti ? pacati iti sāmānâdhikaraṇyāt tad-artha-viśeṣâbhidhāyy[7] ākhyātam ity anumānaṃ pravartate na karoty-arthâbhidhāyîti / "vṛkṣaḥ śiṃśapā" ity evam ādau sāmānya-viśeṣa-vacanayoḥ sāmānâdhikaraṇya-darśanāt / na hi vṛkṣatva-sāmānya-vacanaḥ san śiṃśapâdi-śabdo vṛkṣa-

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(1) Mb. lacks padârthântara-saṃsargāt. (2) Mb. —nayā / (3) Mb. —dāv
(4) Mb. —raktatayā (5) Ma. lacks the first verse. (6) B. —ânumānād vā vṛkṣa—
(7) The printed text shows —āyy, but it should be —āy.

śabdena saha samānâdhikaraṇaḥ prayujyate, api tu tad-viśeṣa-vacana iti ślokârthaḥ /

N.

nanu dhātv-artha-saṃsarge saty api bhāvanāyāḥ tato viveke 'pi hetur vidyata eva / tathā hi—sarvâkhyātānaṃ karoti-sāmānâdhikaraṇyam upalabhyate / tac câivaṃ saty upapadyate yadi karotinā bhāvanā-vacanenaîkârthā ākhyāta-pratyayā bhaveyuḥ, anyathā kuśa-palāśâdi-śabdavad vaiyadhikaraṇyam[1] eva syāt / na caîvaṃ mantavyam tiṅ-ante pade pacaty-ādau prakṛty-aṃśasya karotinā sāmānâdhikaraṇyam, na pratyayâṃśasyêti; vyabhicārāt prakṛty-aṃśasya, avyabhicārāc ca pratyayâṃśasya / na hi pacati yajatîty ādau karoti-samānâdhikaraṇe (4) prayoge eko dhātur anuvartate, anuvartate tu pratyayo lakârâtmakaḥ; ataḥ karoti-sāmānâdhikaraṇyād ākhyātānāṃ bhāvanârthatvaṃ sujñānan[2] iti na tad-arthaḥ prayāsaḥ kartavya ity āśaṅkyâha—*tathā hyāhuḥ—sāmānadhikaraṇyāt tad-artha-bhedâbhidhânumā / na tādarthyânumā nâha*[3] *vṛkṣatāṃ śiṃśapā-śrutiḥ* //

ayam arthaḥ—karoti-sāmānâdhikaraṇyasyâkhyātānāṃ bhāvanârthatve hetutvaṃ yathā na saṃbhavati tathā āhuḥ / katham ? sāmānâdhikaraṇyād dhetoḥ pacaty-ādīnāṃ tad-artha-viśeṣâbhidhānamātram anumātuṃ śakyam; na tan-mātrâbhidhānam / na hi vṛkṣa-śabda-samānâdhikraṇaḥ[4] śiṃśapā-śabdaḥ[5] vṛkṣatām ācaṣṭe, api tu tad-viśeṣam; evam atrâpi karoty-artha-viśeṣâbhidhānam eva pacaty-ādīnāṃ śakyate 'numātum / tathā ca sati prakṛti-bhūtā dhātava eva karoty-artha-viśeṣâbhidhāyinaḥ syuḥ, teṣāṃ nānātvāt[6] nānâtmasu viśeṣeṣu vṛtty-upapatteḥ[7] / na pratyayaḥ, tasyaîkatvād anekeṣu viśeṣeṣu vṛtty-anupapatteḥ / dhātūnāṃ karoty-artha-viśeṣâbhidhāyitvam asmābhir apîṣyata evêty abhiprāyaḥ // atrâkṣarânulomyaṃ subodham /

3 iha khalu gagana-śaśaviṣānayor akriyamānatvād[8] abhavatoḥ bhavataś[9] ca (5) ghaṭâdes tattvād[10] bhavaty arthasya kartuḥ karoti-karmatā / tathā ca[11] bhavituḥ karoty-arthasya kartā prayojaka iti bhavateḥ prayojaka-vyāpāre (6) nij-utpadyamānaḥ karoty-artham avalambate / tena sā bhāvanā / karoty-samānâdhikaraṇāś ca pacaty-ādaya iti teṣāṃ tādarthyânumānam[12] /

(1) Mb. vaiyy (2) Mb. —nam (3) Mb. —anumānād vṛkṣatāṃ
(4) Mb. —âdhikaraṇa-śiṃśapā— (5) Mb. —śabdo (6) Mb. —tvān
(7) Mb. vṛtty-upapatteḥ / (8) Ma. abhavator akriyamānatvād (9) Ma. Aa. bhavituś
(10) B. Aa. Mg. Me. tathātvāt; Ma. tatvāt. (11) Me. lacks ca.
(12) B. Aa. Mg. Me. tad-arthatvânumānam.

U.
tatrâśaṅkāṃ tāvad vi
ādinā *karoty-karmatā* i
vivṛtam / tathā ca bhav
grantha-yojanā / prayoja
artham ācaṣṭa ity anena
kartur bhāvyatvaṃ tadā
jya-koṭi-nikṣepāt / evaṃ
N.
idānīṃ *sāmānâdhika*
karaṇyasya pacaty-ādīnāṃ
kāmaḥ prathamaṃ karo
padavīm upārohayitum ā
ayam abhiprāyaḥ: asti
sākṣāt sādhyatayā saṃb
saṃbandhaḥ / sā ca kriy
tvāt / yo hi bhavanasya
padyamāno dṛṣṭaḥ / yaś
bhavati—gaganâdiḥ gagan
'nvaya-vyatirekābhyāṃ b
yaḥ karoty-arthasya kart
arthaḥ / sa eva ca bhāva
tasmāt siddhaṃ karoty-ar
yujyamānā dṛśyante / tat
vakti —"pacati, paṭhati"
thatvânumānam iti /
nanu "kiṃ karoti" ity
kriyā-viṣayo hy asau / kr
thya-prasaṅgāt / prakṛty-

(1) Ab. lacks yā.
(3) The editors of B
(4) Ab. bhavitum.

U.

tatrâśaṅkāṃ tāvad vivṛṇoti—*ihêti* / *tathātvāt* kriyamāṇatvād ity arthaḥ / *iha* ity ādinā *karoty-karmatā* ity evam antenânvaya-vyatirekābhyām bhūti-kartur bhāvyatvaṃ vivṛtam / tathā ca bhavitur (3) ghaṭâdeḥ karoty-arthasya yaḥ kartā sa prayojaka iti grantha-yojanā / prayojaka-vyāpāra-vacana-ṇic-pratyayântatvena bhāvanā-śabdaḥ karoty-artham ācaṣṭa ity anena karoty-arthasya bhāvanātvaṃ vivṛtam / yadā ca bhūti-kriyā-kartur bhāvyatvaṃ tadā ghaṭa-kriyā-kartuḥ prayojakatvam / bhavana-kriyā-kartuḥ prayojya-koṭi-nikṣepāt / evaṃ karoty-arthaḥ prayojaka-vyāpāra iti sa eva bhāvanêty arthaḥ /

N.

idānīṃ *sāmānâdhikaraṇyāt* iti śloke nirākāryatayôpanyastaya karoti-(5)-sāmānâdhikaraṇyasya pacaty-ādīnāṃ bhāvanā-vacanatva-hetoḥ nirākaraṇârthatayā ślokaṃ vyākhyātu-kāmaḥ prathamaṃ karoter bhāvanā-vacanatvôpapādanena tasya hetutvaṃ saṃbhāvanā-padavīm upārohayitum āha—*iha khalv* ity ādinā *anumānam* ity antena //

ayam abhiprāyaḥ: asti tāvat sarvajana-prasiddhā karoty-abhidheyā kriyā, yā[1] kārakaiḥ sākṣāt sādhyatayā saṃbadhyate, yat saṃbandha-nibandhanaś ca kārakāṇāṃ paraspara-saṃbandhaḥ / sā ca kriyā bhāvanâiva; tasyāḥ karmâpekṣiṇītvāt bhavituś ca tat-karmatvāt / yo hi bhavanasya kartā ghaṭâdiḥ, kādācitkatvena, sa karoty-artha-karmatāṃ pratipadyamāno dṛṣṭaḥ / yaś ca nityaṃ[2] sattvena nitya-samavetatvena[3] ca bhavanasya kartā na bhavati—gaganâdiḥ gagana-kusumâdiś ca, na sa karoty-artha-karmatāṃ pratipadyate / ato 'nvaya-vyatirekābhyāṃ bhavanasya kartā karoty-arthasya karmêti niścīyate / tathā ca sati yaḥ karoty-arthasya kartā sa bhavituḥ[4] prayojaka iti bhavituḥ prayojaka-vyāpāraḥ karoty-arthaḥ / sa eva ca bhāvanā-śabdasyâpy arthaḥ, bhavateḥ prayojaka-vyāpāre ṇij-utpatteḥ / tasmāt siddhaṃ karoty-arthā bhāvanêti / karoti-samānâdhikaraṇāś ca pacaty ādayaḥ prayujyamānā dṛśyante / tathā hi —"kiṃ karoti devadattaḥ" iti kena-cit pṛṣṭo 'nyaḥ[5] prativakti —"pacati, paṭhati" iti vā / ataḥ karoti-sāmānâdhikaraṇyāt pacaty ādīnāṃ bhāvanâr[6]thatvânumānam iti /

nanu "kiṃ karoti" ity atra prakṛty-artha-viṣayaḥ praśnaḥ, na pratyayartha-viṣayaḥ, kriyā-viṣayo hy asau / kriyā ca prakṛty-arthaḥ / tasyāḥ pratyayârthatve prakṛti-vaiyarthya-prasaṅgāt / prakṛty-arthatve tu (6) pratyayasya kartrā tat-saṃkhyayā vā arthenâr-

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(1) Ab. lacks yā. (2) Mb. nityaṃ samatvena nityam asamatvena ca.
(3) The editors of B emend nitya-samavetatvena to nityam asattvena.
(4) Ab. bhavituṃ. (5) Mb. anya-pratipattiḥ. (6) Ab. bhāvârtha.

thavattvôpapatter[1] na vaiyarthya-prasaṅgaḥ / tasmāt prakṛty-artha-viṣayaḥ praśnaḥ / bhavatu ; ko doṣa iti cet—evan tarhi pacatîty-uttara-vākye 'pi prakṛty-aṃśenaîva kriyā-samarpaṇenôttaraṃ[2] vaktavyam / tataś ca karoti-sāmānâdhikaraṇyān na pratyayâbhibheyā kriyā sidhyatîti cet—nâiṣa doṣaḥ / praśna-vākye 'pi kriyāyāḥ pratyayârthatvād uttara-vākye 'pi tathātvôpapatteḥ //

nanv evaṃ sati prakṛti-vaiyarthyaṃ syād ity uktam / naîvam ; prakṛter api kriyârthatvāt / nanv ekatarâṃśād eva kriyā-siddheḥ katham ubhayos tādarthyam ? ekatarâṃśād eva kriyā-siddhau saṃbhavantyām api prakṛti-pratyayayoḥ saha-prayoga-niyamāt parasparâpekṣā na virudhyate / yady api prakṛtiḥ pratyaya-mātram apekṣate pratyayo 'pi prakṛti-mātram, tathâpi kartṛ-viśeṣaṇaka-kriyā-sāmānya-pratipattiḥ tiṇ-antena karotinā bhavati, prakṛty-antare sāmānyāpratipatteḥ, pratyayântare kartṛ-viśeṣaṇatvâpratipatteḥ / ato yathôkta-kriyā-vivakṣāyāṃ arthavān karotis tiṅ-antaḥ / tasmāt karoti-sāmānâdhikaraṇyāt pacaty-ādīnāṃ bhāvanā-vacanatvam anumīyata iti tātparyam /

idānīm akṣarāṇi vivriyante / iha khalu gagana-śaśaviṣāṇayor abhavatoḥ avidyamānâbhūta-prādurbhāvayor nityaṃ bhavanān nityam abhavanāc câkriyamāṇatvāc ca[3] karoty-artha-karmatvâbhāvād ity evaṃ bhavana-kartṛtvâbhāve karoty-artha-karmatvâbhāvo darśitaḥ / bhavituś ca ghaṭâdes tattvāt[4] bhavana-kartur ghaṭâdeḥ kriyamāṇatvād bhavaty-arthasya yaḥ kartā ghaṭâdiḥ tasya karoty-artha-karmatā dṛṣṭêty[5] evaṃ (7) bhavana-kartṛtvena karoty-artha-karmatāyā anvayo darśitaḥ / tathā ca sati karoty-arthasya yaḥ kartā sa bhavituḥ prayojakas saṃpadyata iti bhavateḥ prayojaka-vyāpāre ṇij-utpadyamānaḥ karoty-arthaṃ prayojaka-vyāpārātmakam abhidheyatayā avalambate[6] / tena karoty-artho bhāvanêti siddham / karoti-samānâdhikaraṇāś ca pacaty ādayaḥ prayujyante / ataḥ teṣāṃ tādarthyam anumīyata iti /

4 tad asat / ekâdhikaraṇatā hi tad-artha-bhedâbhidhāna-nimittaṃ[8] naîkārthyam avagamayati / tādṛśos saha-prayogânupapatteḥ / na khalu vṛkṣatā śiṃśapâdi-śabda-gocaraḥ,[9] api tv abhidheya-pariprāpitatayā gamyamānā / (8) tad evam[10] aikādhikaraṇyaṃ sphuṭaṃ viparyaya-sādhanam / viśeṣâbhidhānônnayanam evêttham iti cet—na, tasyāḥ pratyayârthatvenâbhyupagamāt / pratyayasya caîkatve vācaka-bhedād ṛte vācya-nānātvâyogāt / dhātavas

(1) Mb. -papatteḥ / na (2) Mb. kriyā-viśeṣa-samarpaṇena— (3) Mb. lacks ca.
(4) Mb. tatvāt (5) Mb. dṛṣṭêti / evaṃ (6) Ab. ālambate. (7) Me. lacks śabda.
(8) Ma. -viśeṣa- (9) Ma. śiṃśapā-śabda- (10) Ma' B. Aa. Mg. Me. tad idam aik-.

tu nānâtmanaḥ karot
idānīm vivṛṇoti-
U.
idānīm uttaraṃ viv
tîti sāmānâdhikaraṇyā
rūpa-bhāvanâbhidhāyit
na tasyā iti / pratya
thyâpavādaka-vyutpat
nyāyyam / tavâpi tan
vyatirekaṃ darśayati-
N.
idānīm etan nirākar
yady api sāmānâdhika
thyaṃ, gamayitum
sahaprayogânupapatte
nanu "so 'yaṃ dev
tatrâpi vācyayor bhed
nanu vṛkṣa-śiṃśapā
na khalu iti / atha
tat[3] kuto vyajñayi ? i
nanu kathaṃ vṛkṣa
vṛkṣo 'pi niyamena
nibandhanā vṛkṣârtha
nâdhikaraṇyâkhyasya
parīta-sādhakatvam a
āha[4]—*tad evam* iti /
atha[5] tad-doṣa-parij
bhidhānam anumīyata
ṇahetum āha—*tasyā*

(1) B. Ba. Mg.
(3) Ab. lacks ta
(6) Mb. nirākar

tu nānâtmanaḥ karoti-samānâdhikaraṇatayā tad-artha[1]-viśeṣâbhidhāyina iti sāmpratam / idānīm vivṛṇoti-

U.

idānīm uttaraṃ vivṛṇoti—*tad asad* iti / nanu "vṛkṣaḥ śiṃśapā" ity-ādivat karoti pacatîti sāmānâdhikaraṇyāt tad-viśeṣâbhidhānônnayanam eva bhaviṣyati / tataś ca viśeṣa-rūpa-bhāvanâbhidhāyitvaṃ siddham ākhyātasyêti codayati—*viśeṣêti* / tatra parihāram āha—*na tasyā* iti / pratyayaḥ pacy-ādiṣu katham anekam artham eko brūyāt / autsargikaîkârthyâpavādaka-vyutpatti-bhedasya gavâdi-śabdavan nâtra darśanam astîty-aikārthyam eva nyāyyam / tavâpi tarhi kiṃ-nibandhanaṃ sāmānâdhikaraṇyam ity apekṣite sva-pakṣasya vyatirekaṃ darśayati—*dhātavas tv* iti /

N.

idānīm etan nirākaraṇârthatayā ślokaṃ vyācaṣṭe—*tad asad ity* ādinā / ayam āśayaḥ—yady api sāmānâdhikaraṇyam atyanta-bhinnârthayoś śabdayor na dṛṣṭam, tathâpi naîkârthyaṃ, gamayitum alam; api tu tad-viśeṣâbhidhānamātram / ekârthayoś śabdayos sahaprayogânupapatteḥ kara-hastâdi-śabdavat /

nanu "so 'yaṃ devadattaḥ" ity ādāv ekārthayor api śabdayos sahaprayogo dṛṣṭaḥ / na, tatrâpi vācyayor bhedâbhyupagamāt / lakṣyamāṇasyaîva hy arthasya bhedâbhāva iṣyate /

nanu vṛkṣa-śiṃśapā-śabdayos samānâdhikaraṇayor aikārthyaṃ dṛṣṭam ity āśaṅkyâha—*na khalu* iti / atha vā—ekâdhikaraṇatā hi tad-artha-viśeṣâbhidhāna-nimittam ity uktam[2] [3]tat kuto vyajñayi ? ity āśaṅkyâha /

nanu kathaṃ vṛkṣaś siṃśapā-śabda-gocaro na bhavatîty ucyate, yāvatā śiṃśapā-sabdād vṛkṣo 'pi niyamena pratīyata ity āśaṅkyâha—[4]ⓐ→*api tv* iti / siṃśapā-śabdârthâvinābhāva-nibandhanā vṛkṣârtha-pratītiḥ, nâbhidhāna-nibandhanêty arthaḥ / (8) na kevalaṃ sāmānâdhikaraṇyâkhyasya hetoḥ dṛṣṭāntâbhāvāt siṣādhayiṣitârthâsādhakatvam eva, kin tu viparīta-sādhakatvam api prāpnoti, vṛkṣa-śiṃśapâdi-dṛṣṭānteṣu artha-bhedasya dṛṣṭatvād ity āha—*tad evam* iti / ←ⓑ

atha [5]tad-doṣa-parijihīrṣayā karoti-sāmānâdhikaraṇyāt pacaty-ādīnāṃ tad-artha-viśeṣâbhidhānam anumīyata iti śaṅkate—*viśeṣâbhidhānam* iti / etan nirākaroti—*nê*ti / nirākaraṇahetum[6] āha—*tasyā* iti / tasyā bhāvanāyāḥ pratyayârthatvam abhyupagamyate bhāvanā-

(1) B. Ba. Mg. Me. -artha-bhedâ- (2) Mb. uktam, tat kuto 'py ajñāyî-
(3) Ab. lacks tat. (4) Mb. lacks [ⓐ→ ←ⓑ]. (5) Mb. athâitad-
(6) Mb. nirākaraṇe hetum.

vādinā[1] / tac caîvaṃ sati na sidhyati, pratyayasyaîkatve vācya-nānātvânupapatteḥ / na hi vācaka-bhedād ṛte vācya-nānātvaṃ saṃbhavati / karoty-artha-viśeṣāś ca nānātmanaḥ / tasmān na teṣv ekaḥ pratyayo vartitum arhati /

nanv evaṃ sati karoti-sāmānâdhikaraṇyaṃ pacaty ādīnāṃ nirnibandhanam eva syād ity āśaṅkyâha—*dhātava* iti / paci-yajy-ādayo dhātavo nānâtmamaḥ karoty-artha-viśeṣān nānâtmano 'bhidhātuṃ prabhavantîti sāmānâdhikaraṇyôpapattiḥ, dhātūnām eva ca karoty-artha-viśeṣâbhidhānânumāne siddha-sādhyatā; karoty-arthasya dhātv-artha-sāmānya-mātrasyâbhyupagamād iti /

5 (9) api ca-—

bhāvâbhāve prayogasya dvidhâpi khalu darśanāt /

dhātv-artha-varti-sāmānyaṃ karoty-artham upāgamat // 3 //

U.

ataś ca na bhāvanā-viśeṣâbhidhāna-nimittam aikâdhikaraṇyam ity āha—*api cêti* / bhāvanāyā abhāve 'py ākhyāta-samānâdhikaraṇasya nāma-samānâdhikaraṇasya ca karoteḥ prayogo dṛṣṭa iti dhātv-artha-sāmānyam eva karoty-arthaḥ / tad-viśeṣāś ca pāka-dhvananâdayo nāmâkhyātârthā na bhāvanā-viśeṣā iti gamyate / bhāvanā-bhāvaś câkhyāte bhāvyâbhāvāt / nāmni tu tat-pratipādana-yogya-śabdâbhāvād iti /

N.

(9) idānīṃ karoter api bhāvanā-vacanatvâsaṃbhavāc caîtan nôpapadyata ity āha—*api ca / bhāvâbhāve prayogasya dvidhâpi khalu darśanāt / dhātv-artha-varti-sāmānyaṃ karoty-artham upāgamat //*

yo hi śabdo yasyârthasyâbhāve 'pi prayujyate na sa tad-artho bhavitum arhati / prayujyate ca karotir bhāvanāyā[2] abhāve dvidhâpi—bhāvyâbhāvena bhāvanâbhidhāyi-śabdâbhāvena ca / ato na karoter bhāvanârthatvaṃ yuktam / kas tarhi karoter arthaḥ ? dhātv-artha-varti-sāmānyam / tad-bhāve prayogāt tad-abhāve câprayogāt / tataś ca dhātv-artha-sāmānya-viśeṣâtirekī bhāvanā-padârthaḥ karoty-abhidheyaḥ pacatyādy-abhidheyo vā na sidhyatîti ślokasya tātparyârthaḥ / nâtrâtīvâkṣara-vaiṣamyam asti /

6 kiṃ karoti ghaṇṭā ? dhvanatîti dhvani-janyam anyat / sad api vā (10) na vivakṣitam,

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(1) Mb. bhāvanâdinā. (2) Ab. bhāvanāyām.

dhātv-artha-mātra-jijñāsanāt, tathā ca nâbhūta-prādurbhāvanam / ato vastutas tad-abhāve 'pi prayujyamānasya karoter iha kutas tad-arthaḥ /

U.

tatrâkhyāta-samānâdhikaraṇasya karotes tāvad bhāvyâbhāva-nimitta-bhāvanā-bhāve prayogam udāharati—*kim* iti / akarmakatvād dhātor anapekṣitaṃ karma na vidyata ity arthaḥ /

nanv anapekṣitam api sukha-duḥkhâdi jñānam ca karmâstîti kathaṃ bhāvyâbhava ity āśaṅkyâha—*sad apî*ti / vidyamānam apy anapekṣitatvād asaṃbadhyamānaṃ na bhāvyam ity arthaḥ /

N.

etad eva vivṛṇoti—*kiṃ karotîty*-ādinā / yadā hi kaś cid evaṃ pṛcchati— "kiṃ karoti ghaṇṭā?" iti tadā anyaḥ[1] prativakti— "dhvanati" iti / tatra bhavanāyā abhāve karoteḥ prayogo dṛṣṭaḥ /

nanu tatrâpi bhāvanā vidyata evêty āśaṅkyâha—*na dhvani-janyam* iti / yadi tatra dhvaninā anyaj-janyaṃ syāt tadā bhaved api bhāvanā / na ca tad asti /

nanu tatra sukhaṃ duḥkhaṃ jñānaṃ vā anyaj-janyam asty evêty āśaṅkyâha—*sad api vê*ti / sad api vā janyaṃ nâsmin[2] prayogo vivakṣitam / kiṃ punar avivakṣā-kāraṇam ity āśaṅkyâha—*dhātv-arthê*ti / dhātv-artha-mātraṃ hîha[3] jijñāsitam / ghaṇṭâdaya,[4] na punar ghaṇṭā-dhvanane nânyaj janayati[5] vā na vêti / bhavatu dhātv-artha-mātrasya jijñāsitatvam, kim ata ity[6] āśaṅkyâha—*tathā ca nâbhūta-prādurbhāvanam* iti / abhūta-prādurbhāvanam iti bhāvanôcyate / yadā dhātv-artha-mātra eva karoteḥ prayogo niścitaḥ syāt, tathā ca sati na bhāvanā ty-abhidheyā[7] sidhyati / mā bhūt tarhi tatra karoteḥ bhāvanârthatvam, prayogântare tu bhavaty evêty āśaṅkyâha—*ato vastuta* iti / yatra vyabhicāraḥ karoter bhāvanāṃ prati tatrânyârthatvasya niścitatvāt anyatrâpi tādarthya-niścayâbhāvād anyârthatvam eva grahītuṃ yuktam, na bhāvanârthatvam ity arthaḥ /

dvidhā bhāvanāyā abhāve karoteḥ prayoga ity uktam / tatraîkadhā bhāvyâbhāvena bhāvanāyā abhāve prayogo darśitaḥ /

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(1) Mb. anya-pratipattir. (2) Ab. nânyasmin. (3) Mb. hi na jijñāsitam /
(4) A. / ghaṇṭā vanati vā na vêti /
Mb. ghaṇṭâdy-apahnutir navanar vêti.
(5) Mb. jayati. (6) Mb. ity ata āha.
(7) A. (karo)ty-abhidheyā.

7 tathā kā kriyā ? pāka ity dhātv-artha-mātrâbhidhānāt[1] bhāvanāyā[2] aparāmarśān na bhāvanā-viśeṣa-nimittam aikâdhikaraṇyam[3] /

(11) gamyamānâpekṣam iti cet—na, tiṅ-anteṣv api prasaṅgāt[4] /

prādhānyāt tiṅ-anteṣv abhidheyatvam iti cet—na, ihâpi tad-viśeṣa-praśnād dhātv-arthasya (12) tal-lakṣanârthatvāt pradhānyam abhinnam /

ataḥ sakala-dhātv-arthânuyāyinaḥ karoteḥ tat-sāmānyam artho nâbhūta-prādurbhāvanam iti śabda-pravṛtti-vidaḥ (13) pratipedire /

tathā[5] côhuḥ—"kriyā-vacanā dhātavaḥ[6]" / "kathaṃ jñāyate kriyā-vacanāḥ pacaty-ādayaḥ iti ? yad eṣāṃ karotinā sāmānâdhikaraṇyam[7]" / "kṛ-bhv-astayaḥ kriyā-sāmānya-vacanāḥ, kriyā-viśeṣa-vacanāś ca pacaty-ādayaḥ[8]" //

U.

idānīṃ nāma-samānâdhikaraṇasya karoter bhāvanā-pratipādana-yogya-śabdâbhāva-nibandhana-bhāvanâbhāve prayogam āha—*tathê*ti /

nanu atrâpi gamyamāna-bhāvanā-viśeṣa-nibandhanam eva sāmānâdhikaraṇyam iti nâsti vyabhicāra iti codayati—*gamyamānê*ti /

(5) tatra parihāram āha—*na tiṅ-anteṣv* iti /

tad yady atra gamyamāna-bhāvanā-nibandhanam aikâdhikaraṇyaṃ tatas tiṅ-anteṣv api tathaîva syād iti na tatra sāmānâdhikaraṇyād bhāvanâbhidhānaṃ sidhyet / atha prādhānya-pratipatty-anugṛhītaṃ sāmānâdhikaraṇyam abhidheyatve hetuḥ / tac ca tiṅ-anteṣv astîti yuktā vyavasthêti codayati—*prādhānyād* iti /

parihāram āha—*nêhê*ti / prādhānya-pratipatty-anugrahasya tiṅ-antavan nāmny api vidyamānatvād abhidheyatva prasaṅga ity arthaḥ /

ato bhāvâbhāve dṛṣṭa-prayoga karoteḥ sakala-dhātu-samānâdhikaraṇasya dhātv-artha-

(1) B. dhātv-artha-mātrasyâtra jijñāsanād.
(2) B. bhāvanāyās tv aparāmarśān.
Ma. bhāvanāyā aparāmarśaḥ / na bhāvanā-
(3) Ma. aikâdhikaraṇyaṃ gamyam /
(4) Ma. nâpekṣam iti cen na / tiṇ-anteṣv api prasaṅga-prādhānyāt.
(5) Me. yathā.
(6) B. kriyā-vacano dhātuḥ /
Mahābhāṣya ad Pāṇini 1. 3. 1. (Vārttika 2) (Kielhorns edition. vol. 1. p. 254. *l.*13)
(7) B. yad eṣāṃ karoti-sāmānâdhikaraṇyam /
Mahābhāṣya. op. cit. (Kielhorns edition. vol. 1. p. 254. *l.* 20)
(8) Mahābhāṣya ad Pāṇini 3. 1. 40 (Vārttika. 5)
(Kielhorns edition. vol. 2. p. 47. *l.* 24—p. 48. *l.* 1)

sāmānyam evârtho na b
amum evârthaṃ vṛdd
N.
idānīṃ bhāvanā-vācina
karoteḥ prayogaṃ darśa
vakti "pāka" iti / tatra
na bhāvanā[2], tatra tasya
nam, katham etāvatā karo
viśeṣa-nimittam iti / ya
vanā-viśeṣâbhidhāna-mukh
viśeṣâbhidhāna-mukhenaîv
sidhyet /
nanu pāka-śabdena yad
gamyate[3], pākasya bhāvan
karaṇyam, na dhātv-artha
asyôttaram āha—*na, ti*
sāmānâdhikaraṇyam iti śa
bhāvanâbhidhānam antare
api ; viśeṣâbhāvāt / tataś
prāyaḥ /
idānīṃ ghañ-antebhyas t
bhāvanāyāḥ[4] prādhānyam ; a
gaḥ, dhātv-artha-paras tu g
*ihâpî*ti / tiṅ-antānāṃ bhāva
tathā hi—yathā[5] (12) "kiṃ
vacanasyâpi tat-samānâdhik
asyâpi[7] kriyā-viśeṣa-viṣayatv
canasya tat-samānâdhikaraṇ
nanu pāka-śabdasya bhā

(1) Mb. pṛṣṭe 'nya-pratip
(3) Ab. gamya-pākasya.
(6) Ab. -pradhānatā.

sāmānyam evârtho na bhāvanêti darśayati—*ata* iti /

amum evârthaṃ vṛddha-matena darśayati— *tathā côcur* iti /

N.

idānīṃ bhāvanā-vācinaś śabdasyâkhyāta-pratyayasyâbhāvena bhāvanāyā abhāve niścite karoteḥ prayogaṃ darśayati—*tathêty* ādinā / "kā kriyā" iti kena cid pṛṣṭo[1] 'nyaḥ prativakti "pāka" iti / tatra pāka-śabdena ghañ-antena dhātv-artha-mātram (11) abhidhīyate, na bhāvanā,[2] tatra tasya sāmarthyâbhāvāt / bhavatu pāka-śabdena bhāvanāyā anabhidhānam, katham etāvatā karoter bhāvanā-vacanatvam apākriyate ity āśaṅkyâha—*na bhāvanā-viśeṣa-nimittam* iti / yadi pāka-śabdena bhāvanā na parāmṛśyeta tadā tasya na bhāvanā-viśeṣâbhidhāna-mukhena karoti-sāmānâdhikaraṇyam upapadyate, api tu dhātv-artha-viśeṣâbhidhāna-mukhenaîva / tataś ca karoter dhātv-artha-sāmānyâtirekeṇârthântaraṃ na sidhyet /

nanu pāka-śabdena yady api nâbhidhīyate bhāvanā tathâpi tad-abhihitârthânupapattyā gamyate,[3] pākasya bhāvanā-phalatvāt / ato gamyamāna-bhāvanā-viśeṣâpekṣam evaîkâdhikaraṇyam, na dhātv-artha-viśeṣâpekṣam iti śaṅkate—*gamyamānêty* ādinā /

asyôttaram āha—*na, tiṅ-anteṣv apîti* / na pāka-śabdasya gamyamāna-bhāvanâpekṣaṃ sāmānâdhikaraṇyam iti śakyate vaktum, tiṅ-anteṣv api tathā-prasaṅgāt / yathā ghañ-ante bhāvanâbhidhānam antareṇâpy upapadyate karoti-sāmānâdhikaraṇyam, tathā tiṅ-anteṣv api; viśeṣâbhāvāt / tataś ca tiṅ-antānāṃ bhāvanā-vacanatvam iṣṭaṃ na sidhyatîty abhiprāyaḥ /

idānīṃ ghañ-antebhyas tiṅ-anteṣu viśeṣaṃ śaṅkate—*prādhānyād* iti / yatas tiṅ-anteṣu bhāvanāyāḥ[4] prādhānyam ; ato 'bhidheyatvaṃ yuktam / bhāvanā-parā hi tiṅ-antānāṃ prayogaḥ, dhātv-artha-paras tu ghañ-antānām iti / evaṃ viśeṣam āśaṅkyâviśeṣaṃ darśayati—*ihâpîti* / tiṅ-antānāṃ bnāvanā-paratva-niścaye yat-kāraṇaṃ tad ghañ-antānām api samānam / tathā hi—yathā[5] (12) "kiṃ karoti" iti praśnasya bhāvanā-viśeṣa-viṣayatvāt, pacatîti prativacanasyâpi tat-samānâdhikarṇasya tat-pradhānatvaṃ[6] gamyate, tathā "kā kriyā" ity asyâpi[7] kriyā-viśeṣa-viṣayatvāt, kriyāyāś ca bhāvanātvâbhyupagamāt, "pāka" iti prativacanasya tat-samānâdhikaraṇasya bhāvanā-pradhānatvaṃ gamyate /

nanu pāka-śabdasya bhāvanā-prādhānyam aśakyam abhyupagantum; tasya dhātv-

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(1) Mb. pṛṣṭe 'nya-pratipattiḥ pāka iti / (2) Ab. na tu bhāvanā /
(3) Ab. gamya-pākasya. (4) Ab. bhāvanāyāṃ. (5) Mb. lacks yathā.
(6) Ab. -pradhānatā. (7) Mb. asyâpi praśnasya.

artha-mātre sāmarthyād ity āśaṅkyâha—*dhātv-arthasyê*ti / yady api pāka-śabdena dhātv-artha evâbhidhīyate tathâpi [1] bhāvanā-lakṣanârthaḥ na svarūpa-pradhānaḥ [2] / kā kriyêti praśna-viśayaṃ [3] bhāvanā-viśeṣaṃ lakṣayituṃ pāka-śabdena tat-saṃbandhi-dhātv-artho 'bhidhīyata ity arthaḥ / tataś côbhayatra tiṅ-ante ghañ-ante ca bhāvanā-pradhānatvam abhinnaṃ aviśiṣṭam iti yāvat /

evaṃ ślokasya pūrvârdhaṃ vyākhyāyêdānīṃ uttarârdhaṃ vyācaṣṭe—*atas sakalo- dhā-tv-arthê*ty ādinā / yata uktena nyāyena bhāvanā karoter artho na saṃbhavati ; ato dhātv-artha-sāmānyam eva tasyârthaḥ ; sarva-dhātv-arthânugamāt—yathā go-śabdasya khaṇḍa-muṇḍâdy-aśeṣa-piṇḍânuyāyinaḥ tat-sāmānyaṃ gotvam arthaḥ / na ca bhāvâbhava iva dhātv-artha-sāmānyâbhāve 'sya prayogo dṛṣṭaḥ, yena pūrvavad anavakḷptis syāt / ato dhātv-artha-sāmānyam eva karoter arthaḥ, nâbhūta-prādurbhāvanam na bhāvanêty evaṃ śabda-pravṛtti-vidaḥ [4] pratipedire /

uktam artham āptôktibhis saṃvādayati—*tathā côcur* iti /

(13) evaṃ tāvad bhāvanâbhāve prayogāt sakala-dhātv-arthânugamāc ca karotes tat-sāmānyam arthaḥ, na bhāvanā / ataḥ pacaty-ādīnām api tat-samānâdhikaraṇānāṃ na dhātv-artha-viśeṣâtirikta-bhāvanârthatvam ity uktam /

(to be continued)

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(1) Ab. sva-bhāvanā. (2) Ab. pradhānam. (3) Mb. praśna-viṣayaḥ.
(4) Mb. vṛtti.

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(3) *kākena deva*
'Lool
(4) *kamaṇḍalunā*
'Bring
Set B: